

SELECTIONS FROM THE VERNACULAR NEWSPAPERS

PUBLISHED IN THE
NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RAJPUTANA,
Received up to 6th June 1893.

CONTENTS.

	Page.		Page.
I.—POLITICAL AND FOREIGN.			
The Khán of Khelat	216	Rájputána Railway rape case	219
Ditto	216	Ditto ditto	219
Afghan refugees in India	216	Ditto ditto	220
Return of Muhammad Mustafa Khan from Kabul to India	216	Alleged ill-treatment of a female passenger by a railway official at the Allahabad station	220
The Rewah State and the <i>Bangasi</i> of Calcutta	216	Suggestion regarding the appointment of Colonel Tweedie as Officiating Inspector-General of Police	220
Queen's Birthday at Udaipur	217	India in old times	220
Public meeting held at Moradabad in honor of Queen's Birthday	217	Moradabad mosque case	220
Ditto ditto ditto ditto	217	Mr. Caine's questions in Parliament regarding the levy of a tax on certain Hindu temples at Benares	221
Public meetings held at Meerut in honor of the Queen's Birthday	217	Introduction of a pilgrims' tax at Benares	221
		Water supply, Benares	221
		Bad characters at Cawnpore	222
		Rate of court fee	222
		Alleged illegal proceedings of police officials	222
II.—GENERAL ADMINISTRATION.			
Rájputána Railway rape case	218		
Ditto ditto	218		
Ditto ditto	219		
Ditto ditto	219		
Ditto ditto	219		
		III.—EDUCATION.	
		School books	222
		Anglo-vernacular Middle Class Examination	222

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
	URDU.			1893.		1893.		
	Monthly.							
1	Khiyálát-i-Hamidi	Sambhal (Moradabad).	Hamid-ul-din	For	May ...	2nd	June ...	600 copies,
2	Rahnumá-i-Chungi	Agra	Hámid Husain, B. A.,	For	Mar. & April ...	"	" ...	90 "
	Bi-monthly.							
3	Hálat-i-Hind	Allahabad	Babu Khán	31st	May ...	1st	" ...	800 "
4	Kanauj Punch	Kanauj (Farukhabad).	Bhaggu Khán	1st	June ...	2nd	" ...	250 "
5	Khurshaid-i-Nánpára	Nánpára, Bahraich.	Maulvi Yahya	16th	May ...	"	" ...	"
	Tri-monthly.							
6	Dabir-i-Hind	Agra	Amin-ul-din	1st	June ...	3rd	" ...	45 copies.
7	Hámid-ul-Akhbár	Moradabad	Iláhi Bakhsh	31st	May ...	"	" ...	200 "
8	Indian Graphic	Lucknow	Pándit Maharáj Krishn.	30th	" ...	4th	" ...	180 "
9	Mufid-i-Am	Agra	Qádir Ali Khán	1st	June ...	3rd	June ...	100 "
	Weekly.							
10	Agra Akhbár	Ditto	Tajammul Husain	28th	May ..	1st	" ...	265 "

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
URDU—(concluded).				1898.		1893.		
Weekly—(concluded).								
11	Agra Punch ...	Agra ...	Ahīd-ul-dīn Beg ...	1st	June ...	6th	June ...	210 copies.
12	Akhbār-i-Ālam ...	Meerut ...	Muqarrab Husain Khān.	30th	May ...	1st	" ...	65 "
13	Alwaqt ...	Gorakhpur ...	Muhammad Sā'id ...	31st	" ...	3rd	" ...	625 "
14	Anīs-i-Hind ...	Meerut ...	Rām Chandra Vaishā.	2nd	June ...	4th	" ...	590 "
15	Azād... ..	Lucknow ...	Ahmad Ali ...	"	" ...	3rd	" ...	250 "
16	Cawnpore Gazette ...	Cawnpore ...	Harnām Singh ...	1st	" ...	2nd	" ...	450 "
17	Colonel ...	Moradabad ...	Banwāri Lāl ...	24th	May ...	31st	May ...	500 "
18	Dabdaba-i-Qaisari ...	Bareilly ...	Thākūr Prasād ...	27th	" ...	1st	June ...	250 "
19	Dabdaba-i-Sikandari ...	Rāmpur ...	Muhammad Husain ...	29th	" ...	31st	May ...	446 "
20	Fitnah ...	Gorakhpur ...	Nizām Ahmad ...	1st	June ...	4th	June ...	500 "
21	Gorakhpur ...	Ditto ...	Ahmad Abdul Karīm, Khān.	2nd	" ...	"	" ...	"
22	Hindustānī ...	Lucknow ...	Gangā Prasād Varmā	31st	May ...	3rd	" ...	300 copies.
23	Jām-i-Jamshed ...	Moradabad ...	Jamshed Ali ...	25th	" ...	4th	" ...	150 "
24	Kārnāmāh ...	Lucknow ...	Muhammad Yāqūb...	2nd	June ...	"	" ...	275 "
25	Matla-i-Nūr ...	Cawnpore ...	Gauri Shankar ...	3rd	" ...	6th	" ...	44 "
26	Mīhr-i-Nimroz ...	Bijnor ...	Karīm-ullah ...	28th	May ...	1st	" ...	400 "
27	Naiyar-i-Āzam ...	Moradabad ...	Amjad Ali ...	29th	" ...	3rd	" ...	250 "
28	Najm-ul-Akhbār ...	Etāwah ...	Rūh-ullah Khān ...	31st	" ...	2nd	" ...	223 "
29	Nasīm-i-Agra ...	Agra ...	Jamna Dās Biswas...	30th	" ...	1st	" ...	450 "
30	Nasīm-i Hind ...	Fatehpur ...	Muhammad Nawāz Khān.	15th	" ...	31st	May ...	70 "
31	Nāsir-i-Hind ...	Agra ...	Muhammad Ali ...	1st	June ...	4th	June ...	40 "
32	Nūr-ul-Anwār ...	Cawnpore ...	Abdul Hamīd ...	27th	May ...	6th	" ...	196 "
33	Police News ...	Meerut ...	Habib Ahmad ...	1st	June ...	4th	" ...	"
34	Riāz-ul-Akhbār ...	Gorakhpur ...	Nizām Ahmad ...	"	" ...	"	" ...	350 copies.
35	Rohilkhand Punch ...	Moradabad ...	Jamshed Ali ...	22nd	May ...	"	" ...	150 "
36	Sitāra-i-Hind ...	Ditto ...	Banwāri Lāl ...	"	" ...	2nd	" ...	180 "
37	Soldier ...	Ditto ...	Mahārāj Baldeo Singh.	"	" ...	1st	" ...	200 "
38	Tohfa-i-Hind ...	Bijnor ...	Jairāj Singh ...	27th	" ...	31st	May ...	304 "
39	Tohfa-i-Qādirī ...	Ballia ...	Abdul Qādir ...	28th	" ...	3rd	June ...	"
40	Tūtī-i-Hind ...	Meerut ...	Sajjād Husain ...	31st	" ...	4th	" ...	150 copies.
41	Urdu Akhbār ...	Moradabad ...	Muhammad Abdul Aziz.	"	" ...	2nd	June ...	125 "
Daily.								
42	Oudh Akhbār ...	Lucknow ...	Sheo Prasād ...	31st May to 6th June		31st May to 6th June		521 copies (including 87 copies taken by Government).
URDU-ENGLISH.								
Bi-weekly.								
43	Aligarh Institute Gazette ...	Aligarh ...	Munmtāz-ul-din ...	30th May & 2nd June		31st May & 3rd June,		464 copies (including 283 copies taken by Government).
HINDI.								
Monthly.								
44	Bhatt Bhaakār ...	Cawnpore ...	Shankar Dayāl ...	For May		1st	June ...	"
45	Devanāgrī Gazette ...	Meerut ...	Gauri Datt ...	"	" ...	3rd	" ...	200 copies.
46	Rām Patākā ...	Allahabad ...	Rādhā Mohan Shukla	"	" ...	6th	" ...	250 "
Weekly.								
47	Almora Akhbār ...	Almora ...	Sadā Nand ...	29th	May ...	1st	June ...	116 "
48	Bhārat Jīwan ...	Benares ...	Rām Krishn Varmā	"	" ...	31st	May ...	1,500 "
49	Gosewak ...	Ditto ...	Jagat Nārāyan ...	1st	June ...	3rd	June ...	"
50	Khichri Samāchār ...	Mirzapur ...	Madho Prasād ...	3rd	" ...	6th	" ...	400 copies.
51	Nāgri Nīrad ...	Ditto ...	Kāshi Prasād ...	25th	May ...	31st	May ...	200 "
52	Prayāg Samāchār ...	Allahabad ...	Jagan Nāth ...	1st	June ...	3rd	June ...	500 "
53	Sajjan Kīrti Sudhākar ...	Udaipur ...	Ashyā Chālak Dān...	29th	May ...	2nd	" ...	100 "
Daily.								
54	Hindustān ...	Kālakankar (Partāgarh).	Devi Dayāl Shukl ...	30th May to 4th June,		31st May to 5th June,		470 "
HINDI-URDU.								
Monthly.								
55	Ārya Darpan ...	Shāhjahānpur...	Bakhtāwar Singh ...	For May		2nd	June ...	500 "
Weekly.								
56	Kāshi Pattrika ...	Benares ...	Lakshmi Shankar Misra, M.A.	2nd	June ..	3rd	June ...	451 copies (including 345 copies taken by Government).

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
	HINDI-URDU—(concluded).			1893.		1893.		
	<i>Bi-weekly.</i>							
57	Jaipur Gazette ...	Jaipur ...	Mohabir Prasad ...	27th	May ...	4th	June ...	100 copies.
	MARATHI-ENGLISH.							
	<i>Weekly.</i>							
58	Nyaya Sudha ...	Nagpur ...	Sada Shiva Ram Chandra Patwardhan.	29th	" ...	1st	" ...	450 "
	GORKHA.							
	<i>Weekly.</i>							
59	Bharat Jiwan ...	Benares ...	Ram Krishn Varma	2nd	June ...	3rd	" ...	650 "

I.—POLITICAL AND FOREIGN.

RIYÁZ-UL-AKBÁR.
June 1st, 1893.

1. The *Riyáz-ul-Akhbār* (Gorakhpur), of the 1st June, observes that if the Khan of Khelat was never warned against committing atrocities nor his powers clearly defined, he should be leniently dealt with. It has been alleged that he is desirous of abdicating the throne in favour of his son, but the rumour is utterly groundless. The Government of India should restore him to power; otherwise other ignorant princes would be afraid to enter into alliance with it. But whether he is reinstated or his son placed on the throne, all the treasure that has been removed to Quetta ought to be sent back to Khelat.

The Khan of Khelat.

ÁZÁD.
June 2nd, 1893.

2. The *Ázád* (Lucknow), of the 2nd June, thinks that the Government of India is fully justified in deposing the Khan and placing his son on the throne. The Government could not connive at the assassination of his Prime Minister by him, simply because he was a friend to it. If a chief is displeased with his prime minister, he may dismiss him, but he should not murder him. The custom of murdering prime ministers is spreading among princes and should be put down with a high hand. The Baluchis are a semi-barbarous people, and a mere warning can have no effect on them. The prompt removal of the Khan from the throne will convince his successor of the power of the Government, and induce him to be more obedient and loyal than his father.

The same.

TÚTI-I-HIND.
May 31st, 1893.

3. The *Túti-i-Hind* (Meerut), of the 31st May, represents Amir Abdul Rahman Khan as a very cruel and tyrannical ruler, and complains that he has already expelled many Afghan Sardárs from Kabul and still continues to do so. The Government of India, which is well known for its generosity and hospitality, grants them suitable pensions in order to save them from starvation. But how long can the Government of India give pensions to the Afghan refugees, especially in the present unsatisfactory state of its treasury? The Amir might be called upon to grant them pensions, as he confiscates all their property. But he is not likely to agree to any such proposal. Hence Government had better induce the Afghan refugees to settle in the forests in the Panjáb and the Central Provinces, granting them lands on favourable terms.

Afghan refugees in India.

TÚTI-I-HIND.
May 31st, 1893.

4. The *Túti-i-Hind* (Meerut), of the 31st May, refers to a letter which the editor has lately received from Muhammad Mustafa Khan, and observes that he has returned from Kabul and sent a petition to the Local Government on 26th May. He desires that if he be subjected to a re-trial he should be given a seat in court, conveyed in a carriage from jail to court and back again to jail, and allowed to make his own arrangements for food in jail. All these concessions were made to him at his first trial at Bareilly. Moreover, he asks for the removal of Major Hamid-ul-Zafar Khan from Rámpur during the trial. His requests are reasonable, and Government will probably accept them. But the editor thinks that it would be still better if Sir Charles Crosthwaite pardoned him and his brothers, reinstating him in his post of tahsildár. His very courage in voluntarily presenting himself before Government shows his innocence. He is the son of Abdullah Khan who rendered important services to Government during the Mutiny. The unfortunate murder of General Azim-ud-din Khan has already led to the ruin of several old families.

Return of Muhammad Mustafa Khan from Kabul to India.

BHÁRAT JIVAN.
May 29th, 1893.

5. The *Bhárat Jivan* (Benares), of the 29th May, says that the *Bangvasi* of Calcutta appears to be very credulous and tender-hearted. It has been led by some selfish persons to believe that great tyranny and oppression prevail in Rewah, and bitterly complains that the young Mahá-rája has been cruelly snatched away from the arms of the Maháráni, his mother, quoting a Sanskrit verse which means that a man who separates a child from its mother is guilty of the murder of a Brahman. Indeed, it is cruel to forcibly remove a child from its mother. But the young Mahá-rája is not allowed to enter the

The Rewah State and the *Bangvasi* of Calcutta.

palace and mix with ignorant women simply in order that his education may not suffer. The old Hindu Rájas were accustomed to leave their young sons for years with Gurus or tutors for education. If the Maharáni and the people have any real grievances, the Bangvasi ought to give due publicity to them and agitate for their redress. But the mere presentation of memorials by the Maharáni and the people to the Viceroy is no conclusive proof of misrule in the state.

6. The *Sajjankirti Sudhakar* (Udaipur), of the 29th May, states that in honor of the Queen's Birthday a darbár was held by the Maharána of Udaipur in the morning of that day, the Resident and other European officers being present. A salute of 101 guns was fired, and there were sports and games in the garden in the afternoon.

Queen's Birthday at Udaipur.

SAJJANKIRTI SUDHÁ-
KAR.
May 29th, 1893.

7. The *Jám-i-Jamshed* (Moradabad), of the 28th May, publishes the proceedings of a public meeting held at the Moradabad Town Hall on 24th May in the afternoon, under the auspices of the local British Indian Association, in honor of the Queen's Birthday. Besides the members of the Association, a large number of other private gentlemen and native officers attended the meeting. The Sessions Judge, the District Magistrate, and the Joint Magistrate were present, Mr. Mulock, the Sessions Judge, presiding. Babu Jwala Nath, Secretary to the Association, delivered a speech in English, and Munshi Bulaki Das, vakil and member of the Association, read a long paper in Urdu, in which he referred to the principal benevolent measures adopted by Government during Her Majesty's reign and to the benefits of British rule in this country. The Munshi was followed by Pandit Autar Kishan, the proprietor of the *Najm-ul-Hind* newspaper, and another gentleman, who made short speeches in praise of Her Majesty. Mr. Mulock, the Sessions Judge, then addressed the assembly in rather strong language declaring that natives were not true friends to Government, that all their loyalty was lip-loyalty, and that they looked upon Europeans as *rákshas*, i.e., demons. The Hindus, Musalmáns, and Europeans then partook of the refreshments provided for them in separate rooms, and afterwards dispersed. The natives were much distressed by the charge of disloyalty so strongly and publicly brought against them by the Sessions Judge. They could not enjoy their refreshments and returned home grieved and mortified. Mr. Mulock's speech has caused a general feeling of sorrow and disappointment among the native community at Moradabad, and the immediate removal of that feeling is highly desirable.

Public meeting held at Moradabad in honor of the Queen's Birthday.

JAM-I-JAMSHED.
May 28th, 1893.

8. The *Hámid-ul-Akhbár* (Moradabad), of the 31st May, gives an account of the public meeting held at Moradabad in honor of the Empress' Birthday, and observes that the Secretary to the British Indian Association in his address referred to some of the concessions made and privileges granted to natives by Government, such as the return of Mr. Dadabhai Naoroji to Parliament, the introduction of trial by jury, the reform of the Legislative Councils, &c. The editor does not like to say anything more regarding Mr. Mulock's speech than that it gave no satisfaction to the meeting.

The same.

HÁMID-UL-AKHBÁR.
May 31st, 1893.

9. The *Akhbár-i-Álam* (Meerut), of the 31st May, gives an account of the public meetings held at Meerut by the Devanágri Prachární Sabha and the Young Muhammadan Association, Meerut, in honor of the Queen's Birthday. Mr. James White, the District Magistrate, presided at both the meetings. At the former there was a distribution of prizes to the successful students of the Devanágri páthshála or school, which was preceded by gymnastic exercises and the recitation of songs by some students in praise of the Empress and the worship of the picture of Her Majesty which was set up in the hall by the meeting. Mr. White himself threw flowers on the picture like other men. At the other meeting suitable speeches were made by some members and English verses were read by two young sons of Hafiz Abdul Karim, C.I.E.

Public meetings held at Meerut in honor of the Queen's Birthday.

AKHBÁR-I-ÁLAM.
May 31st, 1893.

II.—GENERAL ADMINISTRATION.

HINDUSTANI.
May 31st, 1893.

10. The *Hindustani* (Lucknow), of the 31st May, says that if the growing poverty and other hardships which natives have to endure under British rule have not yet affected their

The Rájputána railway rape case.

loyalty, it is because they have full confidence in the justice and impartiality of European Judges. There may be a few black sheep like Phillips of Mymensingh fame among the European Judges, but the great majority of them are considered just and unprejudiced; and therefore the people are much pained when they think that there has been a failure of justice. The Rájputána railway rape case, which was recently decided by the Allahabad High Court, will create wider and deeper dissatisfaction, especially among the lower classes, than did the O'Hara case. The *Hindustani* gives an account of the circumstances under which, according to the prosecution, Price, a railway guard, committed rape on Ruri and refers to the defence made by the accused, and observes that Mr. Howard, the counsel for the defence, objected to several natives being made jurors as their names were drawn. Eventually a jury composed of seven Europeans and two natives was formed and Mr. Justice Blair presided at the sessions. Price was charged under sections 376 and 511 of the Indian Penal Code. The trial lasted six days, and there was always a large crowd of Europeans and Eurasians in the Court. The prisoner was acquitted of all the charges by the European jurors, but the native jurors found him guilty of an attempt to rape. The jury appears to have committed an error of judgment in its finding, though it may not have been animated by race feeling. Mr. Justice Blair gave undue weight to the circumstance that Ruri had not accused Price of perpetration of rape before the Magistrate at Jaipur, as she subsequently did before the Sessions Judge at Ajmere. Mr. Howard laid great stress on this inconsistency in her statements, and argued that the case was got up by the police and Durga Prasad. Mr. Strachey, the counsel for the prosecution, gave a satisfactory explanation of the inconsistency in his reply. The fear of disgrace and excommunication by her caste fellows prevented her from making mention of the rape at first. But when she consulted her husband and he allowed her to tell the whole truth, she complained of the outrage before the Sessions Judge. Any man who knows the character of native women can understand very well their reluctance to reveal any matters which are calculated to compromise their honor. No doubt the police sometimes suborn witnesses, but no respectable woman can be expected to make false statements which are sure to result in her being turned out of society and to expose her to public disgrace for life, simply in order to please the police. Ruri is not a common woman, but she is the wife of an artisan who is in the service of the Resident at Jaipur. The jurors should have remembered that India is not England where women readily give most filthy details at divorce courts. The detachment of the van from the train, the detention of Ruri and her mother, and the flight of the other three women from the van do not show that Price is so innocent as he was imagined to be by the Judge and the jury. The decision of the High Court in the case is regrettable and will lead to evil consequences.

AKHBAR-I-ALAM.
May 30th, 1893.

11. The *Akhbár-i-Álam* (Meerut), of the 30th May, states that the Commissioner of Ajmere committed the guard to the Allahabad High Court for trial as he thought that the accused deserved more punishment than he could inflict. After a trial extending over six days the jury

The same.

declared the prisoner to be not guilty and the Judge released him with this friendly admonition that "I may be mistaken, but if I am, for Heaven's sake remember what an escape you have had. You have not lost your character. Go on and keep it." This lamentable case created a deep sensation throughout this country at the time of its occurrence, and the acquittal of the accused will be viewed with the greatest astonishment and disappointment. We do not like to comment on the decision of the Court, but cannot help congratulating the supporters of the jury system, who moved Heaven and earth to maintain it, on its results.

12. The *Hálat-i-Hind* (Allahabad), of the 31st May, does not understand why only two natives were admitted to the jury which sat at the Allahabad High Court to try the railway

HÁLAT-I-HIND.
May 31st, 1893.

The same.

guard's case, all the rest of the jurors being Europeans. The case has created strange ideas in the minds of the people and reminded them of the ill-treatment to which they were exposed under the old tyrannical Muhammadan Kings. The editor thinks that Sir Comer Petheram, the late Chief Justice of these provinces, once expressed his opinion that in cases of this kind the evidence of the complainant alone is sufficient for the conviction of the accused, if she belongs to a respectable class of the community. No respectable woman could possibly bring such a false charge against any man, when she knows full well that the charge would lead to her expulsion from her family and caste for the rest of her life. It is to be regretted that the Judge and the jury paid no attention to this matter and rendered their nation liable to the charge of partiality.

13. The *Anis-i-Hind* (Meerut), of the 3rd June, observes that, judging from popular rumour, there can be no doubt of the guilt of the guard. The failure of justice in the case will encourage other wicked railway officials to ill-treat

ANIS-I-HIND.
June 3rd, 1893.

The same.

native women and will affect the confidence of the people in the impartiality of the High Court. Sir Comer Petheram rightly held in a similar case to which the *Hálat-i-Hind* refers, that the evidence of an outraged woman alone was sufficient for the conviction of the offender if she belonged to a respectable class.

14. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 1st June, states that the finding of Mr. Justice Blair and the jury in the famous rape case will long be remembered. It would appear

RIYÁZ-UL-AKHBÁR.
June 1st, 1893.

The same.

that the decision elicited some applause in Court; but natives who have read the proceedings of the Court in the case, as published in the newspapers, highly condemn the decision. The guard put the women into the van, prevented their husbands from sitting with them, detached the van from the train, and dishonored one of the women. Her evidence was corroborated by that of the other women and railway officials, and the women were very simple persons who had had no occasion to come into contact with white faced people. But their statements were disbelieved and the accused acquitted of all the charges.

15. The *Hámid-ul-Akhbár* (Moradabad), of the 31st May, in commenting upon the same case, observes that such severe outrages are seldom committed on railways. The concatenation

HÁMID-UL-AKHBÁR.
May 31st, 1893.

The same.

of evidence leaves no doubt as to the commission of an offence under section 376 of the Penal Code by the guard. The exclusion of natives from juries in mixed cases is unjustifiable and defeats the ends of justice.

16. The *Rám Patáka* (Allahabad), for June, in an article headed "When will the sufferings of the people come to an end?" says that natives are grateful to the British Government for many blessings which they enjoy under its rule. The

RÁM PATÁKA.
June 1893.

The same.

intolerable tyranny and oppression which prevailed in the time of the Musalmán Kings have entirely ceased. But it is to be regretted that the people have still some grievances, one of which is heavy taxation which is grinding them to dust. The inhabitants of Allahabad, who were already complaining of the income tax and the octroi duties, have been burdened with a new tax. The new water supply has been a boon to them to some extent, but the water rate has greatly added to their miseries. What is worse is that the Judges of the highest tribunals of justice sometimes allow themselves to be animated by race feeling in mixed cases, which tends to excite discontent. If the Judges themselves recognise distinctions of caste and religion, who will protect the poor children of the soil? The acquittal of Price, the railway guard, has been attended by the deepest sensation among the native population. The miscarriage of justice on such occasions is chiefly due to the circumstance that the juries are almost entirely composed of Europeans. The native element ought to be larger.

PRAYÁG SAMÁCHÁR.
June 1st, 1893.

17. The *Prayág Samáchár* (Allahabad), of the 1st June, states that one can easily judge of Mr. Blair's intelligence and sense of justice from his address to the jury. He said that had Ruri been a respectable woman she would not have given her evidence before court so unhesitatingly, and that had she been assaulted she would have offered more resistance! These remarks betray his utter ignorance of the customs and manners of the people. If even men are so much afraid of Europeans that they run away as fast as they can when they are threatened by the latter, how could a weak, ignorant woman offer resistance to a lusty, young European at a lonely place at night? The finding of the court in the case was not satisfactory.

The same.

PRAYÁG SAMÁCHÁR.
June 1st, 1893.

18. The *Prayág Samáchár* (Allahabad), of the 1st June, complains of the alleged misconduct of a railway official towards a young girl of the Khatri caste, who was on her way from Agra to Jabalpur, at the Allahabad station on 28th May at night. She was seated in the female carriage. When the platform was crowded with passengers and there was necessarily a great deal of confusion, some railway official suddenly pulled her breast and went away, being soon lost in the crowd. She cried out and, alighting from her carriage, reported the matter to her husband who was travelling in another carriage. Since a carriage has been reserved in each train for women, some respectable natives in their railway journeys have been in the habit of placing their female relatives, travelling with them, into that carriage, and some women have even been encouraged to travel alone. But respectable women should refrain from travelling in the female carriage, as the railway authorities have made no satisfactory arrangements for their protection. They have to deal with wicked European and Eurasian young officials who ill-treat them without the least hesitation. They can have no security until female ticket collectors are appointed.

Alleged ill-treatment of a female passenger by a railway official at the Allahabad station.

POLICE NEWS.
June 1st, 1893.

19. The *Police News* (Meerut), of the 1st June, protests against the appointment of Mr. Evans or any other Civilian as Officiating Inspector-General of Police when Mr. Porter goes to England on three months' leave in August, and urges the claims of Colonel M. Tweedie, the Senior Deputy Inspector-General of Police, to the post. The Colonel is the only Military officer left in the Police force of these provinces, which he joined as far back as 1858 and in which he has spent the best part of his life. The mere fact of his holding the high post of Senior Deputy Inspector-General places his qualifications for the higher appointment beyond all doubt. His claims are supported by several precedents; his predecessors, Colonel Tyrwhitt, Colonel Dalmahoy, and Colonel Ollivant were all promoted to the Inspector-Generalship. Colonel Tweedie's promotion will be hailed with satisfaction by the whole force, and evidently he is far more fitted to be the head of the Department in which he has served with credit for so many years than a Civilian who has had no experience of the Department. The secret of the remarkable success of the police in the Panjáb is that the head of the Department is always an able and experienced Police officer.

Suggestion regarding the appointment of Colonel Tweedie as Officiating Inspector-General of Police.

COLONEL.
May 24th, 1893.

20. The *Colonel* (Moradabad), of the 24th May, publishes an Urdu poem communicated by a correspondent, who laments for the good old times, when the people had to pay no income tax and no municipal taxes. No subscriptions and donations had to be contributed for memorials.

India in old times.

Grain was cheap and plentiful and the country happy and prosperous. Schools did not exist in every street and lane as at present, and educated men were respected. The higher classes were not neglected and the lower ones patronized as at present. The administration of justice was satisfactory, and corruption and bribery were almost unknown. The Kings were not avaricious, and sympathized with the people.

JÁM-I-JAMSHED.
May 28th, 1893.

21. The *Jám-i-Jamshed* (Moradabad), of the 28th May, states that two large houses to which mosques were attached, and which belonged to two well-to-do Musalmáns, were confiscated by Government owing to the rebellion of the owners during the Mutiny. The houses were subsequently

The Moradabad Mosque case.

sold to Rájá Jaikishan Das, C.S.I., and the Rájá of Káshipur respectively. Rájá Jaikishan Das surrendered the mosque attached to the house bought by him, to the Musalmáns. But the Rájá of Káshipur, who is not so liberal minded, turned the mosque into a stable. The Musalmáns could not tolerate this and occupied the mosque. The Rájá instituted a civil suit for the recovery of possession of the mosque, which was dismissed by Babu Anant Ram, late Subordinate Judge, Moradabad. The Rájá appealed to the District and Sessions Judge, who remanded the case for re-trial. At that time a Bengali was Subordinate Judge, who passed a decree in favour of the Rájá. The Musalmáns appealed to the District and Sessions Judge, who dismissed the appeal. The Musalmáns cannot afford to make an appeal to the High Court owing to their poverty, nor are they prepared to allow the mosque to be again turned into a stable. There is reason to fear that if the Rájá seeks to take possession of the mosque, a serious riot may break out and the scenes of the Calcutta Shámbazár mosque riot may be re-enacted as religious feeling runs high at Moradabad. Government had better interfere and settle the dispute amicably.

22. The *Bhárat Jiwan* (Benares), of the 29th May, refers to the questions put by Mr. Caine in Parliament as to the rating of Hindu temples at Benares by the Municipal Board, and observes that those members of the board who supported the measure committed a serious error.

BHÁRAT JIWAN.
May 29th, 1893.

Mr. Caine's questions in Parliament regarding the levy of a tax on certain Hindu temples at Benares.

Pandit Ram Chandra Rao, the manager of the Annapurna and the Ganesh temples, submitted several petitions protesting against the levy of the tax, but they were rejected. The board has recently issued another notice on the subject, which shows that it is disposed to correct its mistake. The notice states that places of public worship are already exempt from taxation. This allegation is not very intelligible. If such is the case, why have the Ganesh temple and the Annapurna Chhattra been rated? Are not these places of public worship and charitable institutions? If all places of public worship are exempted, the general dissatisfaction caused by the levy of the tax on the temples above referred to will cease.

23. The *Bhárat Jiwan* (Benares), of the 29th May, says that a rumour was long prevalent regarding the intention of the Benares Municipal Board to levy a tax from the pilgrims. At last the board has lately issued a proclamation to the effect that passengers arriving at Benares by rail

BHÁRAT JIWAN.
May 29th, 1893.

Introduction of a pilgrims' tax at Benares.

will have to pay a tax at the following rates: every adult, 4 annas, and every child over 3 years and under 12 years, 2 annas. Any objections to the introduction of the tax are to be filed within 15 days from the date of the issue of the proclamation. The proclamation has been made by beat of tom-tom, and a few copies in Urdu have been put up in the streets. But the Municipal Board ought to know that a large portion of the Benares population, especially the gangaputras, pandas, *daláls*, mahájans, and pilgrims whom the tax will chiefly affect do not know Urdu. Copies of the notice in the Hindi character should have been largely put up in every street and thoroughfare. Indeed, the circulation of the notice should not be confined to Benares, but wider publicity should be given to it by publishing it in the official Gazette and the vernacular newspapers, inasmuch as Hindu pilgrims living in different parts of the country will have to pay the tax. Again, it is not very clear whether the tax will be levied only from pilgrims strictly so called, or from passengers in general. There are some inhabitants of Benares who have to pay frequent visits to Mugal Sarai on business. Plainly it would be hard to require them to pay the tax on each occasion of their return to Benares.

24. The *Bhárat Jiwan* (Benares), of the 29th May, complains that the stand-posts at Benares do not supply water at midday when it is most wanted, and asks the Municipal Board to give its attention to the matter.

BHÁRAT JIWAN.
May 29th, 1893.

The water supply, Benares.

CAWNPORE GAZETTE.
June 1st, 1893.

25. The *Cawnpore Gazette*, of the 1st June, states that on the 19th May, when the Joint Magistrate at Cawnpore committed an habitual criminal accused of theft to the sessions, the man threw a shoe at the Joint Magistrate but missed. The District Magistrate inquired into the case and sentenced him to two years' rigorous imprisonment, including three months' solitary confinement. This is as it should be. On the editor's return to his office from Court on 13th May, after giving evidence against some bad characters, a boy who was in their pay flung a shoe into his office but nobody was struck. The police should assist the editor in finding out the boy. On the 22nd May the Joint Magistrate ordered three bad characters to give sureties for Rs. 250 each for good behaviour, and in case of default to undergo imprisonment for three years. As sureties were not forthcoming, they were relegated to jail. The inhabitants of Cawnpore are very thankful to the Joint Magistrate, and hope that he will deal with other men of that class in the same way. The police continue to connive at gaming carried on at Begamganj, Anwarganj, and Ranjitpurwa. It is rumoured that some policemen receive bribes from gamblers every day.

Bad characters at Cawnpore.

HINDUSTAN.
June 2nd, 1893.

26. The *Hindustan* (Kálakankar), of the 2nd June, urges a reduction in the rate of court fee from Rs. 5 to Rs. 3 per cent. on the value of suits on the ground that the income from court fee considerably exceeds the expenditure incurred on account of courts and the present high rate presses heavily both on the rich and the poor.

Rate of court fee.

HÁLAT-I-HIND.
May 31st, 1893.

27. The *Hálat-i-Hind* (Allahabad), of the 31st May, complains that police officials wilfully disobey the orders of Government and the Inspector-General of Police. When a police official has to make an investigation into any case he ought to summon those persons whom he desires to examine, by means of subpoenas, but no official does this. He forcibly collects a large number even of such men who cannot possibly supply any information, and makes them attend for days until they secure their release by the payment of bribes. The statements of men examined by him should at once be entered in a special diary; but he first enters them on a separate piece of paper and alters them to suit his purposes before copying them in the special diary. Again, when a case is committed by him for trial, he forcibly sends witnesses with his report on the case under the custody of constables as if they were offenders. If they raise any objection, they are beaten.

Alleged illegal proceedings of police officials.

III.—EDUCATION.

ÁZÁD.
June 2nd, 1893.

28. The *Ázád* (Lucknow), of the 2nd June, approves of the publication of good translations and glossaries of English Readers, to which the *Najm-ul-Akhbár* takes exception, on the ground that such translations and glossaries are a great help to a large number of schoolmasters who do not possess a thorough knowledge of English, and save the boys a great deal of their valuable time which would be spent in consulting dictionaries. Moreover, it should be remembered that a boy cannot consult a dictionary of any language until he has acquired a certain amount of knowledge of that language. The use of epitomes of histories and geographies fixed for an examination is open to serious objection, inasmuch as the boys get up the epitomes and do not read the text books at all. The *Ázád* concurs with the *Najm-ul-Akhbár* in condemning the frequent changes of text books in schools. When a book has once been approved and included in the curriculum of studies, it should not be replaced by another book for some years.

School books.

GORAKHPUR.
June 2nd, 1893.

29. The *Gorakhpur*, of the 2nd June, complains that the arithmetic question paper set at the late Anglo-Vernacular Middle Class Examination was very stiff, and urges that the examiners should set easier questions, as the majority of candidates who compete for the examination are young boys.

Anglo-Vernacular Middle Class Examination.

ALLAHABAD :
The 10th June 1893. }

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